

A

REVIEW

OF THE

STATE

OF THE

British Nation.

Saturday, February 4. 1710.

IN my last (but one) I examin'd a little the Case of Doctor Sacheverell's New-fashion'd Preaching, and I have offer'd my Opinion against all the Clamours and hard Names cast upon the good Doctor for his plain honest Way of speaking Truth—— I have told you, that we all ought to thank the Doctor, not complain of him, and rejoice, not find fault; for by this plain Discovery of the true genuine Design of his Party

in all their late *High-Flying* Diffractions, he has done the honest Cause of Liberty infinite Service, and has effectually alarm'd the Nation, that now the blindest People begin to see, the meanest Judgments begin to understand, and, generally speaking, the whole Nation knows them, their Plot is made plain by it—— And if we would have hired the Doctor to have blown up his whole Cause, he could not have answered our Desires better, he

he could have done nothing more apt to awaken the sleepy Age, than by thus from the Pulpit telling us, that they were resolv'd to Treat us all, *the shortest Way*; No Men do this Work like hot Spurs and Furies, all Illuminations are obtain'd in the World by the Precipitations and Madness of Parties, and thus it will for ever be to the End of the World. And now, Gentlemen, to illustrate this Thought, will you be pleas'd to look back a little, as *I know ye are Masters of History*, and do but see how very recent Transactions will confirm the Truth of what I assert, viz. That Precipitations have always fix'd the Interest they would destroy, even in the Ruine of the Precipitators. I need not carry you back to Books and Records, tho' our Histories are full of Precedents, every Man's Memory will furnish him sufficient to this Purpose.

In King Charles II's Time Deliberation, Policy, Wheedling, Bribing and gradual Encroachments, how did they insensibly destroy us?—How had they imperceptibly debauch'd the very Principles of Liberty in the Nation, as they had those of Morality—and had those Measures gone on, we had been ruin'd.—But when King James came to the Crown, he honestly undeceived us, told us plainly what he meant, what he aim'd at, and what indeed all his Ancestors aim'd at, viz. Enslaving us—and this ruin'd the Party: Had King James, with the Fraud and Policy of his elder Brother, gone on closely and softly, we had all been ruin'd, and for ought I know, even Popery it self might have gone down with us; But thanks be to GOD and the King, they took the

contrary Method—like the Reverend Dr. Sacheverell, honest and plain, they shew'd us the whole Plot—*And what then*—Why then, it ceased to be a Plot, and the whole Nation roused to dethrone him, that they might be safe; They precipitated their King, their Popery, their Tyranny altogether, and threw them headlong down the steep Gulph of the Revolution.

Come we to the present Reign, in the Beginning they had Her Majesties Favour, their good Mistresses indulg'd them, prompted their Zeal for the Church, and gave them the publick Administration into their Hands, hoping for the Honour and Safety of their Benefactress, they would have gone on Mildly and Gently—And had they done so but a while, they might have carried all before them—But how did they mistake Her Majesties Word Zeal for Persecution? How did they refuse their Occasional Bill when offered them by the Lords with but one Amendment, which they would have been glad of afterwards? How did they then precipitate their second Occasional Bill, which still encreased the Opposition—Nor could they ever retrieve the first Point which they rashly lost—Till at last they dash'd it in Pieces against the Privileges of the House.

Did not Precipitation save the Dissenters in this Case?—Were the Dissenters able to do any thing for themselves, did not these State Lunatics do it all for them?—Why then should any Dissenter be angry when he sees High Church-men running mad? has it not always been their Safety? has it not always lost the High Church Cause, when the other have been perfectly passive, and

and done nothing for themselves—
Let them rave, Gentlemen, it certainly
prompts the Fever, and such People
always die Mad.

Do the *High-Flyers* Rave, do they
Blaspheme, never be troubled at that,
then the Day is our own, Precipitati-
ons and Hellish Excursions must ruin
them, it ever did do so, and ever will
do so.

This is an Age of Plot and Deceit,
of Contradiction and Paradox, and
the Nation can hardly know her
Friends from her Enemies, Men
swearing to the Government, and
wishing it overturn'd, abjuring the
Pretender, yet earnestly endeavouring
to bring him in, eating the Queens
Bread and cursing the Donor, own-
ing the Succession, and wishing the
Successors at the Devil, making the
Marriage UNION, yet endeavouring
the Divorce, fawning upon the
Toleration, yet railing at the Liberty;
it is very hard indeed under all these
Masks to see the true Countenance
of any Man—There are more kinds
of Hypocrisy than that of Occasional
Conformity—and the whole Town
seems to look one way and row
another: Is it not then an Advan-
tage to be valued and prized, and are
we not obliged to the Person, tho'
an Enemy, when openly and honou-
rably Men thro' off their Disguises,
and tell us what they mean—
Such Men as they are indeed Malignant
and Pestilential in their Nature,
yet they cease to be SPREADING,
and the Danger is evited by their
setting out their Lights, and giving
Notice to all People to stand upon
their Guard against them, to smother
and avoid the Contagion.

Again, it is very evident, the main
End of all the Disguises these People

put on respecting the *Dissenters*, is
more particularly to deceive and de-
lude the Members of the Church of
England who are of more moderate
Principles, to amuse them with Zeal
for the Churches Interest, and per-
swade them that they only seek just
and reasonable Restraints upon the
Dissenters, and that they may be pre-
vented bringing the Church into
Danger, that they are not for abridging
them of a conscientious Liberty, or
for restraining them from the Worship
of GOD their own Way, but for
Checking unlimited Toleration, and
crushing their pernicious Occasional
Conformity, and the like; and this
Mask of Charity and pretended Care
of the Church really deceives a great
many honest well meaning People in
the Church of *England*, who in their
honest Concern for the Church, and
possess with the Reasonableness of these
Demands, fall in with them from
meer Principles of Zeal for Religion
and Self-Preservation.

Now, are we not infinitely obliged
to Dr. Sacheverell, who throws off this
Mask, and fairly tells these imposed
upon Gentlemen what it is they really
mean, rather than what they pre-
tend—Will it not go a great
way to open the Eyes of these honest
Church-men, think ye, and will they
not be easily convinc'd I have often
told them in vain, that the Safety of
the Church, and the reforming Hy-
pocrisy were but Pretences of the
Party; but that the real Design was
hanging and drowning the *Dissenters*,
and sending Ministers and People to
the Gallows and the Gallies, and
they would not believe—How
did they use the Author of the
Shortest Way for fathering such a
thing upon them, and making the
World

World believe the *High-Flyers* had such bloody Designs——

But sure they will believe now, they have it from the Pulpit, from the very Mouths of the Oracles of that Party, and preach'd up as an indispensable Duty to draw the Sword against the *Dissenters*, now they cannot say they are Slandered—— But it is their profess'd Principle to destroy the *Dissenters* both Body and Soul: He owns the Design, he Summons the Magistrates to draw the Sword on them, the Clergy to curse them, and from the Pulpit dooms them to the Devil and his Angels, that they may not want Company: This is so open, so plain, and is the *Shortest Way* with the *Dissenters*, so exactly carried on, that every Body may see it, every Body may now know what they mean; and for this Plainness we ought to thank him, for it really has done us Abundance of Service.

ADVERTISEMENT.

THAT a Pamphlet, Entitled, *The SCOTS NARRATIVE Exam'd, Or, the Case of the Episcopal Ministers in Scotland Stated, and the late Treatment of them in the City of Edinburgh enquired into, &c. Being some Remarks on a late Pamphlet, Entitled, A Narrative of the late Treatment of the Episcopal Ministers within the City of Edinburgh, &c. By the Author of the Reviews, is to be Sold at Mistriss Anderson her Shop, and the Caledonia Coffee House at very easy Rates.*

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from England.

THese are to certify the Publick, That I *John Younger* of *Cogshall* in *Essex*, having been blind of a Cataract for 32 Years, and about 34 Years of Age: One *Roger Grant*, who professes himself, and sets up for a great Oculist, boldly attempted to couch my Eye in *August*, 1758; but having kept his Needle working in my Eye for Half an Hour at least, put me to very great Pain, without any the least Success. But afterwards I was recommended, by the chief Gentlemen of our Town, to Sir *WILLIAM READ*, Her Majesty's OCULIST, in *Durham-Yard* in the *Strand*, *London*, in *October*, 1709, who couch'd me, and restor'd me to my perfect Sight in less than a Minute, without Pain or much Confinement.

I thought my self oblig'd, in Gratitude and Duty to the said Sir *WILLIAM READ*, to publish this; as also in Justice to the Publick, that the World may no longer be impos'd upon by Counterfeits and Pretenders. Given under my Hand, *October 22*, 1709.

John Younger.

From the Castle, the
Back-Side of *St. Clements*.

I Do hereby certify the Truth of the Certificate above, the said *John Younger* lodging then at my House, being the Sign of the Castle aforesaid; and I being then present, saw Sir *WILLIAM READ* perform the aforesaid Operation.

Sarah Heriage.